Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

MR BARRETT'S FAST SERMON.

We give the following extracts from an excellent sermon preached by Rev. Mr Barrett of this city, on the day appointed for fasting on account of the Cholera.

How shall we best effect this high purpose of our meeting? By seeking, each for himself, as did David of old, "a place, that he may build an altar therein unto the Lord." The true place every one has in his own heart. Let us, with one accord, set about erecting an altar there.

1. An altar of gratitude. Who that has a heart to feel, must not cherish emotions of unutterable thankfulness for the kindness of Providence to our city? Where on the wide earth is there another to be compared with it in point of cleanliness, health, comfort, intelligence, morals, and most of those things that minister to human happiness and improvement? Surely, such gifts claim large returns; let them be made by us.

2. An altar of penitence. My hearers, no one who looks around and within him, but must perceive reasons for this. How many of us can boast of not having often disobeyed the will of God as manifested alike in nature and in Scripture? Who has not more or less frequently violated the plainly discernible principles of his constitution and his religion? Who has not eaten too much, or drunken too much, or indulged his passions too much, or in some way or other done what tends to injure the body or the soul? Let each, on days like this, examine himself, and wherein he has done wrong, resolve that he will do so no more. It is in vain to pray that the angel's hand may be stayed, while we raise our own hand to do violence to the laws of God's creation within and around us. If we will not repent and reform with respect to what in and about us is uncleanly, intemperate, or vicious in any regard, then let us expect disease, and anguish, and the various ills that abused human nature is heir to.

3. An altar of faith. By this I mean confidence or trust in God, in Providence, in ourselves, and in the efficacy of means. Are there any amongst us of little faith? To them I must say, you are peculiarly liable to the malady so much feared. Every one *knows, or* ought to know, the effect of doubt and timidity, and apprehension, on the bodily functions. He is the safest, other things being equal, whose mind is in good tone; whose heart is at ease; whose spirits are buoyant and cheerful; whose thoughts and affections dwell with calm confidence on a wise and kind Father in Heaven; and whose belief in the efficacy of means is such as will lead him to a prompt adoption of precautionary measures, to a strict attention to premonitory symptoms, and to a faithful use of such remedies as providence shall furnish and medical skill proscribe.

4. An altar of devotion. This is at all times a duty and a privilege. It would seem especially so in seasons of danger or suffering. I have great confidence in the efficacy of prayer both as a preventive and a remedy of evil; not indeed that it is within its province to occasion any violation of those laws of cause and effect by which God governs the world; but that it will avail for good by virtue of these laws—being itself a cause of an effect by divine appointment; not that it will move the Deity to any arbitrary change in those established principles upon which the operations of the universe were ordained from the beginning to proceed; but that it will subserve our interests by bringing us into conformity with those principles; by enabling our powers to act in harmony with each other, with nature's laws, and with the designs of Providence; by opening and enlarging our capacities for new and richer communications from the fulness of God, who is above and around us, ever ready to bestow on his children whatever good they may, by their own faithful endeavors, have rendered themselves able to receive and disposed to use well.—Yes, there is great efficacy in prayer. It may not gain for us all we desire; but it will secure what we most need. It may not bring God nearer to us; but it will bring us nearer to God. It may not alter his purposes; but it will alter our own. It may not change the natural order of events, for our fancied accommodation; but it will change our habit of running counter to them, for our real advantage. It may not repair the shattered frame, but it will heal the sick soul. It may not take from the air without, its noxious elements, but it will purify the spirit within, from its hurtful qualities. Out of its appropriate sphere, prayer may not be effectual; but within that sphere, there is nothing so availing.

5. An altar of sincere and resolute intent to conform by practical obedience to the laws of our nature. These laws are from God, and we have no reason to expect that they will be departed from to suit the imagined convenience of individual transgressors. They are all essential to the well-being of the whole; we must not look for any infringement of them on behalf of any part. If one will leap from a tower, by the law of gravitation he will be dashed on the ground. If one will eat and drink improper substances, or to excess, he must look for disease. Would we be safe, therefore, true wisdom bids us refrain from vice, from sin; that is, we must cease to violate the laws of our constitution—must conform in body and soul to the will of the Creator, whether taught us by reason, experience, or revelation. Without this, all the fasting and praying, all the multudinous forms of ceremony in the world will avail us little. Yes, and believe me, it is by this practical obedience that we furnish the best proof of our piety; it is by sacredly observing the laws of our nature, physical, mental, and moral, that we make the most acceptable acknowledgment of Divine Providence, and use the surest means of obtaining for earth the blessing of heaven. So then let us erect an altar to the Lord in each of our hearts—an altar of gratitude, of penitence, of faith, of devotion, and of practical obedience to the laws of God,—and we are, under Him, above the occasions of fear.

We regret that our limits forbid our extending the extracts as we would wish. We cannot consent however to omit the following.

Let not false views of personal safety remove us from the sphere of our true interests. Forget not, what so many are prone to forget when maladies deemed infectious prevail, that there is a moral as well as a physical salvation to be secured; and that the former is of infinitely greater moment than the latter. Other and far higher obligations belong to man than what bind him to shun bodily danger. This should not, indeed, be wantonly braved; but what is it, what can it be, in any exigency, that relatives and friends should plead it as a justifiable excuse for violating the sacred obligations of consanguinity and love? I blush for humanity when I hear and read of the shameful desertions of the sick, that have been occasioned by vulgar fears about the contagiousness of the cholera. Oh, it is enough to make the angels weep to see those who profess to be bound together by the closest ties of nature and affection, leaving each other to the deprivations of solitude, or at best to the casual, reluctant attentions of strangers, at the very season when their presence and assiduities are most needed. Be it, that self-security is the first of duties. Is this the way to effect it? Self—what is it but the spirit within, that which thinks and feels, the immortal principle? And does he secure the interests of his true self, who sacrifices moral to physical good—who destroys the health of his soul in attempts to preserve the health of his body? No, no. He only insures the well being of self, who does what is morally and religiously right; who stands manfully at his post of duty at whatever personal risk. Let it be that he perishes there; he must have died some time, whithersoever he had fled. And then it is only the death of the body; his better part lives; and, unlike the selfish soul, it lives to enjoy the delightful recollections of generous fidelity. If, therefore, the malady that threatens us comes, let not one be found in this community so basely insensible to the claims of relations and friends, or so shamefully blind to his own true interests, as from fear of contagion to abandon them in the hour of sickness to loneliness or the purchased attendance of strangers.

SOCIAL DUTY.

In a New Year's sermon, on social duty, addressed to the young, by Rev. W. J. Fox, we find many admirable sentiments and much salutary advice. The subject of the discourse is, "The best preparation for discharging the social duties of life." "My first lesson," says he, "is to get a *distinct notion* of social duty, of virtue, morality, or whatever name you prefer calling that by which you ought to regulate your conduct to others." Appropriate remarks are made under this head, which are followed by the extract here given.

ACQUIRE SELF-KNOWLEDGE.

I proceed to my second lesson of preparation by indicating one of the means for ascertaining how *Acquire self-knowledge.* Study your own hearts. Ask of them what are the essentials of human happiness. Do not take a reply from the mere dictates of the senses, the buoyancy of the animal spirits, the paintings of fancy, or the distortions of the passions. Go deeper for an answer, if you are in earnest to obtain an oracle of truth. Analyze the effect upon you of what the world calls pleasure, and see if it either be, or produces happiness. Do you rest upon it, permanently, in enjoyment, and in recollection, and on reflection, with satisfaction? Compare its emotions with those which attend upon actions of gratitude, of kindness, of disinterestedness. Inquire into your own dispositions and propensities. Watch their operations and effects from day to day, from week to week, and from month to month. See which class, the grossly selfish ones, or the beneficent, are the fit and sure agency of happiness. All this is most important; all this is essential, for your own sakes. It must be done, or you will commit fatal mistakes, and become the fabricators of your own wretchedness.

STUDY OF HUMAN NATURE.

My next lesson of preparation is, to *study human nature* as it exists in the minds and feelings of others; to advance beyond a knowledge of its general principles, which are identical in all, to an acquaintance with its individual diversities. This is a most desirable acquisition to those who would be agents for the production of happiness; that is, who would discharge social duty. The effect of what you say or do upon others depends not only on what it is, but on their intellect, feellings, and character. People often defeat their own schemes of giving enjoyment to others by not attending to this. They forget to consult, and, as far as they are not vicious, conform to, the tastes, feelings, and habits, of those whose happiness they would promote, and think only of their own; and then complain of the inefficiency of their efforts; perhaps the ingratitude of the objects of those efforts. The circumstances of age, of station; the presence or absence of a considerable degree of intelligence, feeling, refinement, make a wonderful difference in the way in which we can minister to others' comfort. In spite of identity of intention, that may almost be felt as an insult by one, which would afford another unmixed gratification. Now what you would be done unto, is assuredly to have your own feelings thus consulted by others. This, then, is what you should do. And train yourself for it by observation, by habits of kindness, and forbearance, and accommodation; by the tolerance of whatever is innocent, and the active promotion, in that limit, of whatever tends to happiness.

SCHOOL YOURSELVES TO HUMILITY.

Further, school yourselves to *humility* as social beings, and early attend to the fact, that you can commonly do much more by avoiding annoyance to others, than in the direct production of happiness. I speak generally, and of things in their ordinary course. It is high, and almost unimaginable praise, by a parent, of a child grown up to maturity, that that child never gave him pain. What a blessed improvement were it in the intercourse of families and friends, could this be said from time to time! Make it an object in the moral education of your own hearts. Despise it not as an aim too lowly. *The great mass of human suffering is of human creation.* He who in any proportion keeps down the evils of life, does not live in vain. His is a rare and an enviable excellence, who never does that which he would not have done to him.

Prepare yourselves for performing your duty towards man by practising your duty towards God. The connexion is most intimate between genuine devotion and beneficent morality. Superstition may be allied with licentiousness. Ceremony may be united with the grossest selfishness. The religious feelings and acts of genuine Christianity form the soul for pure and generous emotion, for honorable and useful conduct. The heart still less than the body, can be the servant of two masters. If it be the temple of God it cannot be the shrine of Mammon. If the divine spirit of purity and love dwell there, envy, sensuality, malice, cannot make it a den of demons. The mere contemplation of the life-giving and bliss-giving Deity, must produce in you something of the same moral lustre. Habitual communion with God must make you grow like God. The act of prayer is one of solemn renunciation of all injurious feelings; the solemn adoption of all beneficent emotions and intentions. You cannot make this, from day to day, and year to year, without doing good to man from day to day, and from year to year. With the Christian character of God implied, the exclamation concerning Paul, "Behold he prayeth," was equivalent to, Behold he no longer persecuteth. If a man's enlightened prayer be for the blessing of God, his consistent conduct will be a blessing upon man.

STUDY EXAMPLES OF BENEFICENCE.

The only other admonition I shall offer is, study the most exalted examples of beneficence. Read the lives of those whose goodness has immortalized their names on earth. And, above all, look unto Jesus, "who went about doing good." These are the pictures for your imagination to dwell upon. These are the models whose study will make you proficients in the divine art of beneficence. These are the mental companions in whose society you will make life a cheerful and a cheering pilgrimage to heaven.

EARLY EDUCATION.

The following valuable remarks are from a late Charge to the Grand Jury at Castine, by HON. PRENTISS MELLEN, Chief Justice of the Supreme Judicial Court of the State of Maine.

The nursery is the place where first impressions are made; and under the parental roof principles are inculcated and habits are formed which have a lasting influence on the future conduct. Hence the unspeakable importance, that in this interesting school, the heart and affections should receive a virtuous direction, so that *home* may be the residence of happiness and peace, where mutual attachment will serve to disarm the temptations of the world of their power, to such a degree as to prevent them in a thousand instances from corrupting the youthful and inexperienced, and leading them into the paths of folly and the haunts of vice. From the domestic scene and the early instructions peculiar to it, the transition is natural and easy to the appropriate instructions of the *Sunday School.*—On a former occasion the nature and usefulness of such schools were subjects of distinct consideration in my address to the Grand Juries in the several counties. They are subjects on which it is pleasing to dwell, as they are so intimately connected with the culture of the mind—the formation of the disposition—the necessary attention to the affections of the heart and the knowledge and importance of Christian duties. Much depends on a judicious mode of communicating instruction as well as of adapting it to the age and character of the pupils: and much also, on the nature of the instruction given. From a proper discharge of the duty of a teacher the happiest results may be reasonably expected. An extensive field is opened to view and ready for cultivation in due season; but only portions of it can be usefully occupied at so early an age. The great and simple truths of religion, and the circle of plain duties which it imposes, should be solemnly and affectionately impressed on the minds of the young; they can easily receive and retain the impressions which these truths are adapted to make; and when thus retained, they will probably have an abiding influence. It should always be remembered that children are always in search of *information:* or, in other words, in search of *truth;* and they uniformly make their approaches towards it in the most direct course. Nice distinctions are to them as useless as they are unintelligible. We all know that infants are invariably pleased with the *light* and seem peculiarly fond of gazing on brilliant objects; as they advance in years, the *mind* becomes equally solicitous for its proper *light*, and happy in the enjoyment of it. In their endeavors to obtain it, they discover no adroitness and practise no circuity—they desire nothing but the clearest and plainest answers. For these reasons it can never be useful to crowd the mind with ideas which cannot be understood. Children will not be less virtuous and good, because they desire the simplest mental nourishment, and the most salutary and influential truths as their guides.—It is of high importance that they should 'receive the truth in the love of it,' with humility and reverence, and a sincere desire and disposition to obey its dictates, though many subjects which some teachers may deem important, in themselves, and others may not deem such, should not be urged on their consideration. Tender minds should be fed with tender food. Plain scripture truth, and the injunction of Christian and moral duties will always furnish this tender and nourishing food. The advantages which result from receiving an education in a virtuous, religious and exemplary family, are, to a certain extent, realized in the instructions imparted in Sunday Schools: instructions which many children have never possessed the means of enjoying at home, and given in a spirit of gentleness and solicitude for their welfare to which they have been perfect strangers.—These instructions, when adapted to the capacity of the pupils and to the improvement of the mind and the heart, have a direct tendency to correct habits of idleness and introduce those of order: and to create a spirit of emulation as well as of inquiry, before the cares of the world have distracted the attention, or its pernicious examples have exerted their poisonous influence to their injury. They serve to engage the young and pure affections and lead them up to the Father of Mercies and the God of all goodness; and thus gradually to impress a sense of their dependence on Him, of their obligations to Him, and a fear of offending Him, whom they are continually taught to love, to reverence and obey. May the blessings of Heaven attend and succeed the labors of all who are thus engaged in advancing the interests of religion and virtue, and endeavoring to lay the only foundation on which human happiness can securely rest.

[From the Monthly Repository]

WRATH AND MERCY AS TEACHERS OF PIETY.

The position that wrath is a better teacher of piety than mercy, requires limitation. It is not true as a general principle, but with some minds, and in certain states of mind. With at least equal correctness might it have been said and enforced, that the goodness of God leadeth to repentance. The fact is, both statements are false in the generality in which they are put forth, and true only when set over against each other with their mutual checks and counterchecks.

DO CHILDREN SUFFER FOR PARENT'S SINS?

A position is taken by some Unitarians, that God cannot—as he is a God of justice and goodness—entail on his unoffending offspring the consequences of another's crime. The plain answer is, that he does. The child of a vicious parent is weak in body and depraved in mind in consequence of another's crime! And, while the bonds of society last, the evil as well as the good of one generation will descend upon the next. The mistake arises from a confusion of ideas. Sin and suffering are identified. Sin is not transmissible, but suffering is. In the popular theology the two are confounded; and I am called a sinner by birth as well as in fact. All that Unitarians have to do is to expose the monstrous folly of transferable guilt, while they acknowledge the obvious fact of transmissible suffering.

NEGLECT OF EARLY EDUCATION.

A certain author, speaking of the prevalent forgetfulness of God, ascribes it not to any defect in our original constitution, but to the prevalent if not universal neglect of a proper early education. The affirmation of this proposition is correct, but scarcely the negation. Impiety prevails in consequence of a bad education. True. But what causes that bad education? Trace back the process of demoralization, and in what can you rest but a defect* in our original constitution? Man is by nature imperfect, therefore sinful. A delicate logic is needed to handle these subjects well. A distinction must be taken, between an imperfect and a sinful nature. The first man,—whoever he was,—and all men, are inclined to sin by the very imperfection of their nature; but they are not sinful by birth any more than they are righteous. Virtue and vice are acts and habits of intelligent beings; but suffering and imperfection are the heritage of all creatures that God has made. That 'education is too long deferred;—you have slumbered and slept while you should have been up and doing. The tender mother should be most assiduously watching for the first dawnings of her infant's intellect to give its expanding powers a proper inclination to virtue's side; for in this stage of our existence we are entirely passive, and receive, with equal avidity, every species of impression; that the education of the young is of too worldly a character;—earth, not heaven, is the principal care with parents; and as far as education is of a religious character, it abounds in mysteries and delusions, while it is the simplest truth, and these, if possible, not in an abstract or didactic form, but embodied and animated in the moral and attractive tale, which should be first presented to the young opening mind. And that, in the last place, the evil example of the mature and old tends to counteract whatever is good in the education of the young, and thus helps to spread and perpetuate irreligion in the world.

* The author undoubtedly means here only that degree of imperfection, which is essential to moral liberty.—*Ed. Reg.*

SCRIPTURE CRITICISM.

'Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee?' &c.—*Matt.* xxv. 37.

The reply here made by the true disciples is very natural, and conformable to the simplicity and humility everywhere ascribed to those whom Christ will acknowledge in that character. But I should think that those who believe that we are saved solely through a satisfaction rendered by the death of Christ to divine justice, and that our own good works are mere 'filthy rags,' might well be surprised to find that no allusion is made in this reply to what they consider as the only effectual and procuring cause of salvation.—When the blessed of Christ and of the Father were thus disclaiming that merit which he seemed disposed to ascribe to them, one would naturally have expected to hear them profess their reliance for admission to the grace and mercy of God solely upon the righteousness of Christ and the efficacy of his atonement. A modern orthodox believer could not have failed to express himself in this manner; but not a word or a hint of the kind occurs here; a clear proof, to my mind, that no such doctrine is to be found in the gospel, or formed any part of the message of grace as communicated by Jesus.

[From the Christian Monitor.]

ON THE TENDENCIES OF SECTS ON THE ONE HAND TO APPROXIMATE IN THEIR OPINIONS, AND ON THE OTHER, TO BE MORE WIDELY SEPARATRD IN THEIR AFFECTIONS.

Christianity, like every thing else intrusted to human keeping, has been made to undergo all the changes of human things. Hardly did it escape corruption while its founder was on earth, to confirm and establish it by accompanying works of power; and long ere the last of his apostles had followed him, its divine purity had been sullied by profane and foolish mixtures. Nothing, indeed, but a continuance of that miraculous interposition which accomplished its introduction into the world could have saved it from this fate. When this end was effected, when by the labors of Christ and his apostles his religion had obtained a footing among men, it was left with nothing but its own pure doctrines, and saving truths to commend it to the reason and acceptance of mankind. The instruments used in explaining these doctrines, and enforcing these truths have been ignorant and fallible men; who have been able to bring to this work only such light and knowledge as the different ages of the world in which they have lived have been able to furnish. As a necessary consequence, the character of Christianity has always corresponded with that of the age in which it has existed. Hence it is that it has been the source of the most various and contradictory sentiments, and that sects whose objects and opinions have been the farthest remote from

its spirit, have sanctioned their abuses with its holy name. Hence it is that it has been made the instrument of human passions and interests; that ignorance has deformed, superstition corrupted, and false philosophy interpreted it. Hence it is that abuse has been added to abuse, and perversion to perversion, until at one time scarce a vestige remained of its original purity and simplicity.

But the torrent of corruption which for nearly fifteen centuries rolled its impure waters over the fair form of religion, was at last stayed. The great work of reformation was commenced; and from that time to this, Christianity has been slowly but surely returning to its first estate. The lesser sects who have appealed to its sacred records for the explanation of their absurd and contradictory tenets, have gradually dwindled away before the increasing light of truth; while the differences of opinion which continue to exist are constantly becoming less and less perceptible. This is the point which it is my purpose to illustrate; viz. the tendencies of sects to approximate in their opinions.

The immutability of religious truth must be allowed by all. Notwithstanding the multitude and variety of opinions to which Christianity has given rise, it is plain that there can be but one respect in which its contested points are true; that if these were rightly understood by all, the whole Christian world would be but *one great sect*; and that there cannot therefore be any better proof that all have *not* attained this truth, than that there are so many sects. True religion stands aloof from all the conflicting opinions of party. It has remained unchanged through all the changing representations which have been made of it. The various contradictory opinions to which it has given rise, only show the ignorance and folly of the human mind; upon this it was thrown at its introduction; with this it has been destined to advance, or retrograde. We have already noticed how when men fell into superstition and wickedness they dragged this divine gift down to their own level. And if it kept pace with them in their *lapsing*, so we should expect it to do in their *improving* condition; and so it *has done*. The past history of the church testifies to the truth, that in the proportion that the clouds of ignorance and darkness have been removed from the human mind, and the light of civilization and knowledge been suffered to dawn upon it, in this proportion it is that Christianity has become purified from its abuses, and that its true nature and design have been understood. It is plain, then, that the knowledge of religious truth, like the knowledge of all truth addressed to the human mind, must be attained gradually; that it must be the result of examination and study, and the right use of the understanding and reason; that it is something to which they will make the nearest approaches, who most faithfully use these means. On these principles may we ground the necessity, that the different religious sects should approach each other in opinion; I say, the *necessity* that they should approach each other in opinion. For so far as it is right to suppose that the course of human improvement, and the operation of the laws of the human mind will continue to be what they ever have been, so far it is safe to anticipate this result with certainty. The aspect of the religious world is that which we always see, when, to use the words of Milton—"knowledge is in the making." Every subject that admits of diversity of opinion, (and there is scarcely one of any importance that does not,) will divide men into sects and parties. Take the case of philosophy. The moment its phenomena began to be investigated, and attempts were made to explain them, we read of sects, who in the earnestness of controversy contended against each other with a zeal, which has not been exceeded even by religious disputants; a zeal, which like theirs, has been sealed with the blood of its martyrs. But observe how in this conflict of opinion with opinion, this contest of party with party, the wild and visionary crudities which were agitated at the beginning have been supplanted by solid and enduring truth; how every succeeding generation has done something to remove the errors of a preceding, and approached nearer that mark which has been the common aim of all.

But it may be said that it has been left to the unaided exertions of reason to discover the truths of philosophy, while those of religion have been made the subject of a special revelation. And what does this prove but that God has bestowed a gift which man may nevertheless have abused. The law of gravity, has been acting ever since the world was made, and men were placed in it to see and admire its various and beautiful operations; yet it was never discovered and explained until successive generations had passed away. And so Christianity has unfolded for ages before men its saving truths and doctrines; yet their eyes have been too blind to see, their minds too dark to comprehend, their hearts too cold to feel them. These truths, although revealed from Heaven, are not so cogent that men may not refuse to listen to them, nor so plain, that they cannot make them the subjects of dispute and perversion. And when we consider to what a monstrous extent they have abused this power, when we consider too how vast and complicated the field is, which Christianity opens, the more convinced shall we be that the progress of improvement, like that of deterioration, must be gradual.—Meantime, it is consolatory to believe that it must progress. For unless we suppose that we have attained the full measure of the truth, or unless we believe that the human mind which is improving in all other knowledge, is stationary only in this, we must believe that among all sects there is a constant progress towards *truth*, and if so, towards *each other*. That this is actually the case, we are not willing so to libel the human mind, and its author, and the religion which he sent to sanctify and save it, as to doubt.

[For the Christian Register.]

DISTRIBUTION OF TRACTS.

Mr Editor,—It has been repeatedly mentioned in Unitarian publications, that tracts containing our views of religious faith are much wanted in various portions of our country; and I have frequently heard the want expressed in private conversation, by those who have visited parts of our country where people do not enjoy our privileges of regularly hearing the preached word.

I think that much good might be done by the adoption of measures for the more general circulation of the tracts of the Unitarian Association. Among the methods for accomplishing this, I would suggest the following. Those who are so situated as to do it conveniently, might, after reading their tracts, return them to the General Depository for gratuitous distribution. Members of auxiliaries might leave their tracts with their pastors, who would have frequent opportunities to distribute them where they would do much good; or they might send them, as probably some do already, to those acquaintances who they may suppose would value and profit by them. The minister whom it is my privilege to hear, frequently has had applications for tracts, and he has in many instances, purchased and distributed them gratuitously. The desire for these tracts is great, and increasing, and it is desirable that some means should be adopted to furnish a supply.—There are several towns in my own county, (Essex) and the same is doubtless the case in other counties, where the people are making contributions for the support of preaching part of the time. These people do not perhaps feel able at the present moment to do much in forming auxiliary Societies for tract distribution. Is it not then the duty of those who have it in their power, to supply such with tracts to the extent of their ability? The subject is certainly worthy of attention, and it is to be hoped that some means will speedily be devised to satisfy this great and growing want.

F. P.

[For the Christian Register.]

UNITARIAN CHRISTIANITY IN THE WEST.

Mr. Editor,—Permit me to express the delight with which I have heard during the past week, additional confirmations of the accounts we have had of the progress of Unitarian Christianity in the West. I learn that much is doing by the young, and I trust faithful ministers of our religion laboring in those regions; that their zeal and spirit show their confidence that their cause is "*truth*." May God make them effectual instruments of the salvation of those to whom they minister. As one of the proofs of what I have stated, let me mention that a friend has placed in my hands, a Discourse preached in Louisville, July 4th, by Mr George Chapman, who is now officiating in the Unitarian church in that city.—This sermon was published by request; the subject is Religious Liberty, from the text, "Where the spirit of the Lord is there is liberty." I have perused it, Mr Editor, with much satisfaction. It shows a zeal and earnestness alike creditable to its author, and the cause in which he is engaged. It has many fine passages, which I should be glad to see transferred to your columns; and I therefore enclose it to you, with the hope that you will take such notice of it as you may think it merits.

A Constant Reader.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 1, 1832.

UNITARIAN TRACTS.

A correspondent (F. P.) has this week called attention to the subject of the gratuitous distribution of tracts, as a means of the more wide diffusion of the principles of liberal Christianity. We have pleasure in being able to refer him to a very valuable and important Association already in active operation, for the gratuitous distribution of tracts. The *Book and Pamphlet Society* has been established about four years. Though not yet so extensively known and patronised as it deserves to be, it is beginning to attract more and more the attention of the community, by the evidence it furnishes of the excellence and utility of its plans and operations.

We avail ourselves of this opportunity to recommend this Society to our readers, as a worthy object of their patronage. The annual contribution of one dollar will give them a voice in the management of its affairs, and the privilege of receiving its tracts for distribution.

We cannot but regard this Society as almost an essential associate of the Unitarian Association. It is at least a very important member of the executive branch of the Tract department. It gives efficient aid in distributing the tracts amongst those who are not subscribers to the Association, but who are gratified and benefited by the perusal of its publications, and may probably, by their influence, be led to active measures for the promotion of its objects.

The suggestions of our corresponpent in regard to the means of giving our tracts a more extensive influence, are worthy of attention. No tracts should remain idle on our shelves. In what manner they shall be disposed of, after perusal, must be left to the discretion of those who take them. Many have friends and acquaintances, who will be grateful for the privilege of perusing them, and who will afterwards send them out in like manner to others, who will keep them still moving forward in their perpetual errand of instruction. Others, to whom it is convenient, may deposit their tracts with the Book and Pamphlet Society, or with their ministers, who have always an opportunity of advantageously distributing many more than their limited finances enable them to purchase.

One of the best proofs of the salutary influence of these religious publications on our own minds and hearts, is an active endeavor to extend their influence and benefits to other minds, which are famishing for the spiritual instruction and nourishment they afford. Let those who are situated in the more favored parts of our country, regard this as one branch of *duty*, and as the most appropriate return they can make to a bountiful Providence for their distinguished religious privileges.

CHRISTIAN LIBERTY IN THE WEST.

A correspondent has this week called attention to the progress of liberal views of religion in the West; a subject to which we have not only frequently referred, but shall continue to refer with pleasure, as new proofs are furnished of the fact. A substantial proof of this kind we have now before us, in an able and eloquent discourse on Religious Liberty, delivered on the 4th of July in the Unitarian Church at Louisville, Ky., by Mr George Chapman, of this city, and published by request of the hearers. The acceptableness of this discourse, and the promptness with which measures were taken to lay it before the public, is but one, among many evidences, of the fearless independence and freedom, with which the people of the West listen to and investigate religious topics.

Another proof of this will be found in the first paragraph of an article in this day's Register, under the title "*Campbellism and Ability*," which we have quoted from the "*Presbyterian*," of Philadelphia.

Of the high standing and very extensive influence of the individuals named in that paragraph,—Messrs Stone and Campbell,—we have long been aware. Of their particular sentiments on certain points there referred to, we are glad to be assured by so unequivocal testimony.

With such men as these to defend and advocate the principles of Protestantism and Christian liberty in the West, there is little reason to fear that these principles will not eventually triumph.

HUMAN ABILITY AND DIVINE INFLUENCE.

A question of leading interest among the different classes of the nominally Orthodox, at the present time, is,—whether man has ability to obey the divine commands, without the special operation of the Spirit. We trust that our readers generally do not need any arguments to settle their minds on this subject. We have not introduced it for the purpose of discussion, but that we may show our readers by the following extract from the Presbyterian, with what deep interest the subject is regarded by our Orthodox brethren. We shall not be surprised if some of our readers think they perceive, in articles like this, some significant signs of the times, in regard to the more general prevalence of liberal principles.

Campbellism and Ability We learn from an able writer in the 'Western Luminary,' that the famous B. W. Stone, and the still more celebrated A. Campbell, both nortorious throughout the West, for their diligence in propagating the grossest heresies, "have fraternally embraced each other, and are now in the van of their united forces." Among other be wilderments into which they are endeavoring to plunge their followers, is that heresy which involves a denial of human depravity, which proclaims the ability of fallen men to obey God without the special aid of the Spirit, and which, (*horresco referens*,) has its advocates within the pale of the Presbyterian Church,—unless we have greatly misapprehended the language employed in connexion with this subject. For instance, we find the following sentiments in a recent communication from a minister in a neighboring Presbytery, who is zealously attached to the principles and peculiar practices of what, for the want of a better term, we call the *New School*. After quoting the following sentence from Dr Woods: "God no where tells sinners they are able to do what he requires:" he proceeds to answer this assertion in the following terms.

"Answer.—1. What of that? It may be one of those things which, like the existence of a Deity, the immortality of the soul, the universality of conscience, are supposed to be self-evident, and therefore taken for granted," &c.

"2. But the Bible does teach, that to *command impossibilities*, or to require of men what they are literally *unable* to do is *awful tyranny*," &c.

And afterwards, he says:

"He (God) expects a 'performance out of such things as we have;' making our ability the ground and measure of our obligation. It is as if he had said, 'Be not troubled that you cannot do things beyond your power; God does not expect it nor demand it.'

"It is comparatively a common thing for men to *repent, believe* and *obey the gospel*; but it is so *rare* a thing for an individual to do "what he could," that it is worth an everlasting memorial. The inference is plain—our *ability* to serve the Lord Jesus, extends *far beyond* a compliance with the terms of the gospel."

"Surely the Bible teaches that "*we are able to do what God requires*;" and that God requires nothing more than we are fully capable of rendering."—*Philadelphian.*

If these passages do no not teach what may be called the *plenary ability* of fallen man to obey God, then we do not know in what language it could be more plainly taught. It is inferred, by this writer, not merely that we are *able*; but that even "our ability to serve the Lord Jesus, extends *far beyond* a compliance with the terms of the gospel!" Gracious Saviour! hast thou not said,—"Without me, *ye* can do nothing?" Didst Thou not by thy Spirit, instruct Paul to say,—"Not that we are sufficient of ourselves to think any thing, as of ourselves; but *our sufficiency is of God?*"—No doubt the writer, quoted above, would harmonize with the Western Arian, or his disciple, who, (says the writer in the Western Luminary,) calls it 'brazen insolence," to assert 'that man cannot obey the gospel,—*without the special operations of the Spirit.*' Yea, 'that the world cannot believe the scriptures, but by some special operation of the Holy Spirit', he calls an 'abominable and paralyzing point in modern divinity!'

A great deal is preached and written at the present time, about the doctrine of human ability, which we deem a vital point of the system of gospel truth. But it appears to us, that the question, which certainly is a practicable one, may be very simply and easily settled. According to the theory of the strenuous advocates of the sinner's ability, they themselves are possessed of ample power to obey the commandments of God—to obey them perfectly, of course; for God nowhere requires *imperfect* obedience. Now if their theory be true, most certainly they can demonstrate its truth, *by being and doing what they say they can be and do*; that is, to be holy, even as He who calleth them is holy, and perfect, even as our heavenly Father is perfect. As soon as they shall, in this manner, prove the truth of this doctrine, we shall acknowledge that we have misunderstood the Bible, and that our Confession of Faith is erroneous; and until they do thus show that their doctrine is agreeable to fact, we shall view them as fighting against the word of God, the universal experience of saint and sinner, and the dictates of common sense.

LITERARY AND MORAL.

Harvard University. The annual Commencement took place on Wednesday last. The honorary degree of LL. D. was conferred on Washington Irving, of New York, and on Jonathan Sewall, of Lower Canada; and that of A. M. on Rev. C. C Sewall, of Danvers. The degree of A. B. was conferred on sixtyseven young gentlemen, alumni of the University. We publish with pleasure, the order of exercise, for they were honorable to the performers and to the Institution.

Exercises of Candidates for the Degree of A. B.

1. A Salutatory Oration in Latin. George Frederick Simmons, Boston.

2. A Conference. "Franklin, Davy, and Fulton." Joseph Bennett, Boston; Charles Grafton Page, Salem; John Sullivan Perkins, Boston.

3. An Essay. "Effects of Party Spirit on the Verity of Periodical Writings." William Silsbee, Salem.

4. A Colloquy. "The Influence of the Roman Gladiatorial Shows and Greek Games on the Character of the People." Francis Josiah Humphrey, Boston; Joseph Brewster Walker, Wilmington.

5. A Conference. "Comparative Influence of Natural Scenery, the Institutions of Society, and Individual Genius, on Taste." Josiah Gardner Abbot, Chelmsford; Joseph Warren Eaton, Boston; Albert Hobart Nelson, Carlisle.

6. An Essay. "Description of American Manners by Foreigners." Henry Whitney Bellows, Boston.

7. A Colloquy. "The comparative Influence of Literature and Science on the Progress of Civilization." Harrison Gray Otis Phipps, Quincy; Lewis Colby, Charlestown.

8. An Essay. "The Influence of Fashion," Le Baron Russell, Plymouth.

9. A Literary Disquisition. "Importance of Independent Criticism to the Growth of National Literature." George Ticknor Curtis, Cambridge.

10. A Poem. "The Missionary." Charles Kittridge True, Boston.

11. A Philosophical Disquisition. "Causes of Ill Health in Literary Men." Richard Miller Chapman, Boston.

12. A Philosophical Discussion. "The Influence of Superstition on Science and Literature." James Wilde, Hingham; Oliver Capen Everett, Boston.

13. A Dissertation. "Respect for Public Monuments, whether Triumphal or for the Dead." Joseph Stevens Buckminster Thacher, Boston.

14. A Literary Discussion. "English Biography and French Memoirs." John Sullivan Dwight, Charles Mason, Boston.

15. A Dissertation. "Character and Writings of Sir James Mackintosh." Theodore Warland, Cambridge.

16. An Oration in English. "The Lot of the Portrayer of Passion." Samuel Osgood, Charlestown.

17. A Forensic Disputation. "Whether the Inequalities of our Social Condition be favorable to the Progress of Knowledge?" Richard Soule, Duxbury, William Richardson, Boston.

18. A Dissertation. "Literary Character of our First Settlers." William Williamson Wellington, West Cambridge.

19. An Oration in English. "The Love of Truth,—a Practical Principle." Charles Timothy Brooks, Salem.

20. A Deliberative Discussion. "Are Political Improvements best effected by Rulers, or by the People?" William Cushing, Lunenburg, Augustus Story, Salem.

21. An Oration in English. "The Progress of Man." James Augustus Derr, Boston.

Exercises of Candidates for the Degree of A. M.

1. An Oration in English. "Radicalism." Mr Charles Fay.

2. A Valedictory Oration in Latin. Mr Edward L. Cunningham.

The following young gentlemen recieved the degree of Bachelor of Arts.

Josiah Gardiner Abbot, Samuel Adams, Charles Edwin Adams, William Channing Appleton, Chas. Francis Barnard, Haley Forrester Barstow, Henry Whitney Bellows, Joseph Bennett, John McLean Bethune, Charles Timothy Brooks, Richard Miller Chapman, George William Cleveland, Lewis Colby, George Ticknor Curtis, William Cushing, James Augustus Derr, Horace Dupee, John Sullivan Dwight, Joseph Warren Eaton, Oliver Capen Everett, William Fabens, William Prescott Gibbs, Lewis Joseph Glover, John Warren Gorham, John Holmes, Estes Howe, Francis Josiah Humphrey, Thomas Liggett, John Heard Manning, Charles Mason, John Torrey Morse, Rhett Jacob Motte, Albert Hobart Nelson, Samuel Henry Newell, Samuel Osgood, Charles Grafton Page, John Parkman, Abner Lacock Pentland, John Sullivan Perkins, Harrison Gray Otis Phipps, William Richardson, William O'Hara Robinson, Jonathan Archer Ropes, Le Baron Russell, Stephen Salisbury, Samuel Parkman Shaw, John Boardman Silsbee, William Silsbee, John Henry Silsbee, Geo. Frederic Simmons, Richard Soule, Augustus Story, John Adams Tarbell, Joseph Stevens Buckminster Thacher, James Augustus Treat, Charles Kittridge True, Alanson Tucker, Joseph Brewster Walker, William Warland, Theodore Warland, James Sullivan Warren, William Williamson Wellington, William Henry West, Henry Wheatland, Joseph James Lloyd Whittemore, James Wilde, Noah Worcester.

The Sunday Library. A new and much needed publication is about to be commenced by Messrs. Brown, Shattuck, & Co, of Cambridge. It will be called "The Sunday Library for young persons," and will be edited by Rev. Henry Ware, Jr. Professor of Pulpit Eloquence and the Pastoral Care, in Harvard University. The following is the Prospectus.

It is designed in this series to supply to Young Persons, of about the age of twelve to sixteen years, a succession of instructive and interesting books on subjects of religious truth and duty, suited to occupy their attention on the sabbath. It will be an object to render them as entertaining as may be consistent with this great purpose, but no place will be allowed in them for fictious narrative. It is hoped that works founded exclusively on truth, treating of the history of our religion and the excellent men who have adorned it, and illustrating principles of Natural Religion and passages of Holy Writ, may have sufficient attraction without the aid of fiction. The publishers have been encouraged to believe that such an undertaking would be thought seasonable by religious parents and teachers; and hope to furnish works which shall be profitable to families in general, as well as to the class of persons for whom they are particularly designed.

The first volume, containing the *Life of the Saviour*, by the editor, will appear on the first of January, 1833.

Some of the subjects intended to be treated in the succeeding volume, are, *History of the Planting of Christianity,—History of the Reformation,—Lives of Martyrs. and other Eminent Christians,—Fulfilment of Prophecies,—Duties of Childhood,—&c.* These will appear in such order as may suit the convenience of the several writers.

Terms. The *Sunday Library* will be handsomely printed, in volumes of about 250 pages 18mo, at intervals of about two or three months, on a new type and good paper, and neatly bound in full glazed cloth, at 62 1-2 cents per volume.

American Institute of Instruction. The annual meeting of this Society was opened at the State House, in this city, on the morning of Thursday August 23d. At ten o'clock an able and eloquent Introductory Address was delivered by Hon. Francis C. Gray. Of the Lectures and other proceedings of the Society we cannot speak more appropriately than in the words of a correspondent of the Daily Advertiser & Patriot.

This Society closed its third anniversary in this city on Tuesday evening last, after a session of five days, under very pleasing prospects. Apprehensions had been indulged, that the prevalence of sickness would prevent the attendance of the members, and perhaps induce an adjournment of the meeting. The apprehensions were most happily disappointed. The number present was indeed smaller than usual; yet the Hall was nearly filled, and during the public exercises somewhat crowded. Ten regular lectures were delivered; assuming generally a more practical character than heretofore, and were deemed not inferior to any which have been given before the Institute. Two gentlemen who had accepted appointments as lecturers were necessarily absent. The deficiency was supplied by discussions, and two extra lectures given on short notice, by Dr Spurzheim, of Germany, (recently of Paris,) and Mr Lowell Mason of Boston. The former was an able discussion of the first principles involved in the science of education, physical, intellectual, and moral; and showed the necessity of investigating human nature more thoroughly, in order to conduct education more successfully. Mr Mason gave an account of the Pestalozzian method of teaching vocal music in common schools, with illustrations by a choir of children.

The lectures were delivered as follows:—

On the Defects of Common Schools, by R. I Howard, of Newburyport.

On Modern Languages, by Professor Ticknor, of Harvard University.

On the diseases to which literary men are subject, and the means of prevention, by Dr George Hayward of Boston.

On the Moral Influence of the Physical Science, by Rev. John Pierpont, of Boston.

On Rewards and Punishments in Schools, by John A. Vaughan, of Hallowell, Me.

On English Grammar and Composition, by Rev. Asa Rand, of Boston.

On the Pestalozzian Method of teaching music, by Lowell Mason, of Boston, with illustrations by a juvenile choir.

On Education, by Dr Spurzheim, of Paris, (the celebrated Phrenologist.)

On the condition and prospects of Education in the Southern States, by Rev. Elipha White, of South Carolina.

On the duties of School Committees, by Hon. W. B. Calhoun, of Springfield.

The concluding exercises on Tuesday were highly animating. Mr Carter, of Lancaster, took a rapid glance at the objects the Society had proposed to attain, its condition at the present moment and the prospects which are before it. All felt that the objects are noble in themselves, and continually rising in importance, in their own and the public estimation.—All felt that they had been richly repaid for every effort or sacrifice they had made; and that a sure and inviting prospect of usefulness is opened before the Institute. Impesive addresses were also made by Mr Pierpont, of Boston, Mr White, of South Carolina, Mr Emerson, of Connecticut, Mr Willard, of Worcester, and Gen. Sullivan, of Boston. The members separated, we believe, with new resolutions and animating hopes of success.

TEMPERANCE FACTS.

We collect the following encouraging statement from various papers.

At the recent term of the Court of Common Pleas in Worcester, his Honor Judge Strong delivered to the Grand Jury a very able charge which by request, has been published. In this charge he states, that since the public movements in favor of Temperance, the criminal docket of the Court of Common Pleas has very sensibly diminished, especially in the interior of the State The Solicitor General made a similar statement, at Springfield last year, with reference to the criminal docket of the Supreme Court.

The Worcester Spy, and Northampton Courier have announced that they will no longer advertise ardent spirits for sale, in their papers.

The Poughkeepsie papers give the names of 22 grocers of that village, who have signed an agreement that they will sell no more ardent spirits, *to be drank in their stores.*

OBITUARY.

MR WILLIAMS.

The following well-written Obituary notice is inserted by request, from the Lenox Journal and Argus. The Christian name of the subject of it is not given.

When the doom of our race comes over the lofty ones of this life, and they pass away, we pause for a moment to pay a transient tribute to the greatness with which the world had invested them, and to make a few customary reflections on the instability of human elevation. But when those rare combinations of excellence which go to make up the whole of a perfect character are removed from us,—then we feel, with unutterable force, the supremacy of moral greatness over all the adventitious circumstances of wealth, rank or power. The power of this world shrinks into insignificance contrasted with the magnanimity of principle: the rank of this world is poor and low in comparison with the elevation of virtue: and the wealth of this world is not even as the dust of the balance, when we contemplate the worth of a purified spirit.

The reverence we involuntarily pay to worth, has been manifested in the anxious sympathy which pervaded our community during the illness of Mr Williams, the heart-felt sorrow with which we have followed his remains to the tomb, and the vivid emotions of admiration, affection and respect with which we cherish his memory.

Mr Williams came into our village unknown and unaided to pursue his profession as a portrait painter. Without having received instructions, without the possibility of access to good models in the art, his own untaught genius and untiring application were giving him rapid advancement. Had circumstances enabled him to place himself where he could have derived assistance from other artists, there is no doubt he would have obtained an honorable distinction. He had no advantages of early education, but he belonged to that order of minds which will raise themselves under every adverse infliction of fortune; minds that are elevated and sublimed by the very circumstances which crush inferior spirits to the dust. To go into his study and observe the unwearied pains he bestowed on his productions, one would say he spent all his days at his easel; but when he engaged in conversation with the few friends to whom he was unreserved, it seemed that his life had been a constant course of reading and reflection. The peculiar refinement of his taste kept him rather aloof from promiscuous society.—There was an elevation in his feelings, a sense of man's high moral destiny, which annihilated the temptation of light amusements. His character presents an almost ideal union of the excellencies of mind and feeling. Who ever knew him but was his friend—who ever heard the slightest reproach cast upon his conduct—and who can now detect the point where his character could have been improved? And what was the foundation of all this excellence? It was an enduring sense of religious truth, a permanent and pure faith that cast its radiance over his whole life, brought its consolations to the bed of death, and enabled him to say in almost his last hour of reason—"God's will is my will."

Through the course of his illness no word of impatience has escaped him; no desire has been expressed for life; but a feeling of entire submission seemed to control every thought. He spoke of his happiness in trusting in the Saviour, and those to whom he communicated, while in health, his feelings on this subject, cannot fear that his trust was vain. His only regret expressed in his last illness was that he had not openly professed religion. This, his friends know has been his sincere desire more than a year; but they also know that from the circumstances of his location, the rites of religion have not been within his reach. Mr Williams had studied the scriptures, and the scriptures only for his rule of faith. He was too sincere to seek there for anything but truth. Theological controversy, as controversy merely, had no attractions for him. He sought a faith that was far above it. A faith that should fix the spirit in humble confidence, and continually assimilate it more and more to the bright pattern of perfection God has given us. A faith that should be a firm resting place; a heavenly guide by day, and a pillar of light by night. This diligent investigation of the Bible, led him to the Unitarian belief, and all his increased inquiries served to confirm it.

With this faith conscientiously adopted, residing as he did in a part of the country where a Unitarian, however sincere and deep his conviction of truth, however pure and holy his life, is never admitted to share in the ordinances of religion, an open profession of belief (beyond the daily profession of a good life) was denied him.—Here must this subject be left. The Lord only, who hath said, "judgment is mine," can decide how far any society of professing Christians can be guiltless in withholding from any one, sincerely desirous of a holy life the means of grace. Whatever views may be held by some respecting Mr Williams' faith, this was apparent to all—it was sufficient for a Christian life, sufficient for support in a deliberate view of death.

MRS SUSANNAH STEARNS.

Died, in Lincoln, Tuesday morning, July 26, Mrs Susannah Stearns, aged 76, relict of the late Rev. Charles Stearns, D. D.

It is conceded, that obituary notices have not always been just. The partiality of friends has too often rendered them uncertain and deceptive. But it is still true, that real excellence of character demands a grateful remembrance and careful imitation. Such excellence was possessed by the subject of this notice. Mrs Stearns sustained an interesting and respectable character. She was the only child of her parents, and by her affectionate and duteous attention to them, even to old age, she repaid their parental tenderness and solicitude for her. She early manifested a fondness for books and mental improvement, and by diligence and application acquired a good education for females at that period. A taste for reading and reasoning, especially on moral and religious subjects, continued to the close of life; and to the last she retained her mental and social faculties. A few days before her death, which was sudden, she embraced an opportunity to ask assistance in the explanation of some difficult passages of scripture. On the great subjects of religion she was deeply interested. The doctrines of the gospel she firmly believed, and made it a prime object sincerely to practice the duties and exhibit the graces of the Christian character.—Her thirst for religious knowledge and moral attainments seemed to increase with increasing years. Sensible that her departure was near, she devoutly waited for the summons. Naturally cheerful and affable, buoyant in spirits and kind in disposition, Mrs S. rendered herself pleasant in society, and dear to her connexions and friends. She possessed in an eminent degree the amiable qualities of an affectionate, confiding wife, a tender and careful parent, a kind neighbor, a true and faithful friend. Severe trials were allotted her through a long pilgrimage; but she sustained them with Christian patience, fortitude and resignation. The declaration of Eliphaz, respecting the godly, may be fitly applied in this instance, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season."

DOMESTIC INTELLIGENCE.

CHOLERA.

The latest information from various places, furnishes the following summary.

Albany, Aug. 25.—New cases 9, deaths 3.

Rochester, Aug. 22.—11 cases, 3 deaths. On the 24th, no case nor death.

Lockport.—From the 15th to the 20th, 4 deaths.

Liverpool, Aug. 20.—During the past week, 13 cases, 3 deaths.

Philadelphia, Aug 26.—New cases 30, deaths 6.

Baltimore, Aug. 25.—Deaths 14.

Washington, Aug. 23.—2 cases, 1 death.

Norfolk, Aug. 23.—Deaths 8, 1 of white and 7 of colored persons.

Portsmouth, Aug. 23 —1 death.

New York, Aug. 26th.—50 cases, 23 deaths. On the 27th, 40 cases, 13 deaths.

The whole number of cases that have occurred in Albany from July 7th to August 18th, are 976.—Deaths, 344. In Montreal, from June 16th to August 11th, whole number of cases 4,246. Deaths, 1,652.

The cholera still prevails at Quebec, and several of the most respectable citizens have died of the disorder.

A kind Providence still preserves our city; we have seldom known dog days to leave us in the enjoyment of so much health.

Cholera in Great Britain. The last official report states that since the commencement of the disorder, 18,554 cases have occured, and 6,946 deaths, in England and Scotland.

Charlestown Relief Association.—A Society similar to that recently formed in Boston has been also formed by the citizens of Charlestown, to render assistance to the sick in case of the prevalence of cholera in that town. A report has recently been made by Mr Edward Everett, Chairman of a Committee previously appointed to propose a plan of organization. The proposed plan was unanimously adopted. We give the following extracts from the report.

Your committee will not enter upon the controverted question, whether the Cholera is a contagious disease; except so far as to say, that they believe it not to be so regarded, by a majority of Physicians in Asia, Europe and America. But whether this epidemic be or be not contagious, it is known to all the world, that panic fear is contagious—a contagion of the most frightful character. For one person attacked with the disease, hundreds and thousands are filled with the most distressing terrors; and the united voice of medical experience tells us, that fear is among the most active of predisposing causes of disease. These fears are in the strictest sense of the word contagious; they run from city to city, from man to man; and too often produce death, without any predisposing causes but those which exist in a painfully excited imagination.

The committee conceive it one object of the proposed Association, to check this *contagion of the mind*, and thereby to prevent the business and industry of our community from being paralyzed by unavailing and perhaps causeless terrors. They wish the members of this community to be filled with that tranquilizing confidence, which will flow from the assurance, that if attacked by the epidemic, they are not to be shunned, deserted and given up to die; but that they will be watched and attended, and nursed, and thereby, under Providence, in nine cases out of ten, restored to health. In this way, they believe, that if unhappily the disease should appear among us, the business of society may nevertheless go on; that good citizens will be encouraged to stand by and assist each other; and that we may be spared those evils, which flow from a stagnation of industry, and those exhibitions of hard-heartedness, which are worse than death.

Baltimore and Ohio Railroad. The Baltimore Gazette says.—

We learn from a gentleman who travelled from the inclined planes, on Thursday last, in the train of cars drawn by the 'Atlantic,' that the performance of that engine is, in a high degree satisfactory, and affords a perfect assurance that the locomotive power of steam may be successfully employed upon every part of the road, except at the inclined planes. The train consisting of four cars, was drawn along at the rate of 12 miles the hour,—the engine throwing off a redundancy of steam during the whole time. Our informant, who has long been conversant with the operations of steam engines, expresses great admiration at the facilty with which the machine in question is stopped when in full motion, several satisfactory exemplifications of which were afforded during his ride. He also expresses the conviction with which we were ourselves impressed, that there is not the slightest danger, to be apprehended from the passage of the curves upon the road even at a speed much greater than that which is now thought prudent to employ, and that should any exigency require it, the engine now in use is fully competent to travel with a very ponderous load, at the rate of 25 miles per hour.

The use of this engine adds very greatly to the satisfaction and pleasure which are always derived from a ride upon the Railroad. And it is certainly in no small degree a cause of this increased satisfaction, that no animal is suffering by any unusual exertion or labor, to effect the quick motion which is so gratifying to the traveller.

Bowdoin College. We learn that the case of President Allen will be tried at Portland in October next, before the United States Circuit Court.

Hamilton College. In consequence of the alarm occasioned at Utica on account of the cholera, no public Commencement was held at Hamilton College, and the degrees were conferred in private. Rev. Dr Davis, President of the Institution, has resigned his office, and Rev. Mr Spencer elected to fill his place.

Commencement at Dartmouth took place on Wednesday of last week. The degree of D. D. was conferred on Rev. William Urwick, of Dublin, Ireland, and Rev Edward Robinson. The degree of LL. D. was conferred on Hon Samuel Prentiss, Senator in Congress from Vermont.

Anniversary. Rev. Mr Francis of Watertown, has been appointed to deliver the discourse on the 22d of December next, commemorative of the landing of the forefathers at Plymouth.

Andover Institution. The public anniversary of the Theological Seminary at Andover, will take place on the second Wednesday of September, instead of the fourth, as heretofore.

History of Harvard College. We understand that Messrs. Brown, Shattuck & Co. of Cambridge, propose to publish by subscription, a History of the University, from its foundation in 1638, to the close of the presidency of Mr Holyoke, id 1769, by the late Librarian, Mr Peirce.

The History of the University will be published in one volume, octavo, of about 500 pages. If the subscription should authorize the expense, it will be illustrated by plates, exhibiting the former and present buildings of the University, and portraits of the early Presidents, so far as they can be procured.

The price to subscribers will be, for the volume, in boards, *with plates*, $2 75; *without plates*, 250.

Phi Beta Kappa. The anniversary of this Society was celebrated on Thursday. An oration was pronounced by Mr Sparks, and a poem by Mr Felton.—The Hon. Chief Justice Shaw was chosen President of the Society, vice Hon. Edward Everett, who resigned the office.

Rhode Island. Another unsuccessful attempt has been made in that State for the choice of Governor, and other State officers.

Letter from Dr. Kirkland. The following letters which will furnish pleasant intelligence to many of our readers, are from the Daily Advertiser and Patriot of Wednesday.

Brookline, Aug. 28, 1832.

To the Editor;—

My Dear Sir,—There are so many of your readers who are interested in everything connected with the writer of the enclosed letter, that I cannot withhold it from the public, although written merely for my gratification. You will see by the manuscript that the Rev. President must have recovered from his attack—he may be expected here this autumn, and I am informed by a friend in London that he may be in London during the present month.

Your friend and servant,

T. H. Perkins.

Alexandria, Egypt, April 25, 1832.

Dear Sir,—Capt. Perry in the ship Concord came to Malta the 12th of March, and offered us a passage to Alexandria. We gladly accepted the proposal, and had a very agreeable, though rough passage, to the place of our destination, where we arrived on the 25th ult. This is a place quite worth visiting. It is the principal residence of the Pacha of Egypt, though he is occasionally at Cairo. We were struck with a number of new buildings, particularly those relating to the Navy, which consists of between twenty and thirty ships, several of them first-rates. He is prosecuting his war with the Pachas of D'Acre and Aleppo with great vigor. Whether the Sultan will declare war against him or not, remains uncertain; but if he should do it, the fleet of the Pacha of Egypt will undoubtedly be an overmatch for any force the Sultan can bring.

After a week we proceeded to Cairo. The first stage was Rosetta, which exhibits the remains of a flourishing town, though now much in ruins. The canal of Mahmudi has deprived it of the principal part of its business. We were three days and a half in going up the Nile to Cairo. We were much pleased with the face of the country, and the rich cultivation on its banks. The Arabs are mostly in very humble condition, living in little huts of mud and stone, commonly with one apartment. Our first object on arriving at the Capital was to go to the citadel, whence we had an extensive view of the city and country, and to visit other singular or curious places within the walls. The second day we made for the Pyramids, visited the inside chambers in the evening—slept in the neighboring tombs, and in the morning ascended on the outside to the summit. I indeed did not venture up: but Lady Franklin and my wife, with others of our party, accomplished the enterprise with little difficulty, though some fatigue. They were forty-two minutes in gaining the summit, and twenty minutes in descending.

The same day was a *Chamseen* wind, which makes exercise a considerable effort. We rode however four or five hours in the sun. We entered the Mausoleum at Zaccara, built in the reign of Psammeticus. We saw mummy-pits, and then went to Memphis, where we saw the prostrate Statue of Sesostris—the only remnant of the renowned city. There are some Englishmen employed by the Pacha in superintending and conducting his manufacturing establishments. These are cotton, guns, muskets and cannon, and drawing of copper for ships—also canvass and rice-mills. Mr Thomas Jefferson Galloway and George Washington Galloway are conspicuous among his machinists and engineers. They greeted us with a kind welcome at their house in Cairo, and made us at home. We have seem Mr Wallace, who is one of the builders of the London bridge. He has recently returned from Upper Egypt, where he has made surveys of the country, for the purpose of determining its capacity for canals.

In this place, we received the greatest hospitality from Mr Thurburn, of the house of Briggs & Co.—We have seen a launch of a ship of 84 guns. It went off in fine style. We are also under obligations to Mr Barker, the British Consul General, for kind attentions—to Mr Glidden, the Agent for the United States, who was lately appointed.

We are much acquainted with Capt. Prissick, a British naval officer, who commands one of the Pacha's ships of 104 guns. The Pacha is supposed to aim at an independent sovereignty for Egypt. His great point at present is the conquest of Syria. He grinds his people to dust, to maintain the expenses of the war: at the same time he encourages arts and improvements, has established colleges, and means to make it, if possible, like a European State.

We saw his Highness on board the Concord, when he came to return the visit of the Captain. He is quite easy in his manners; with a common person, but a very quick and penetrating eye.

We sail this day for Giaffa, whence we go by land to Jerusalem. We shall probably make our way to Cyprus and Rhodes, and then to Constantinople and Smyrna.

With the greatest regard,

Your friend and servant,

J. T. Kirkland.

Cararra. Cararra, who brought to this country the jewels stolen from the Princess of Orange, has been discharged from detention under process from the United States Court, and has sailed for Holland, under an engagement that his life shall not be forfeited. The purpose of the Dutch Government is to remove the suspicions, which are unjustly attached to the Prince of Orange in consequence of the robbery.

New Mineral. A new species of precious stone has been discovered in Russia. It has been named after the President of the Russian Academy, Ouvarovite.

Census. The population of Prussia, according to the census taken at the close of 1831, is 13,038,960. The whole population of France, 32,500,034 souls; that of Paris, 774,333.

Emigrants. On the 26th, 1064 emigrants arrived at New York—410 from England, 118 from Ireland, 100 from Scotland, 323 from France, and 112 from Holland.

FOREIGN INTELLIGENCE.

The Poles. The Polish voluntary exiles, to the number of three or four thousand, have by a committee, applied to the President of the United States to ascertain on what condition they might seek an asylum in this country, how far their nationality could be guaranteed, and to know whether the American Government will secure to them a safe passage to this country.

Canal from the Nile to the Red Sea. According to the estimates made by some distinguished French engineers, the whole expense of a deep canal which should connect the Arabic gulf with the Nile and the Mediterranean, make Africa an island, and shorten the voyage from Marseilles to Bombay, would not exceed £700,000.

Turkey. Within the past year, says the Journal of Commerce, the Turkish Empire has experienced a constant succession of reverses. The first event in the series was the independence of Greece; by which the Sultan was deprived of a million of subjects, and a territory of considerable extent and value on his South Western frontier. By the war with Russia which was concluded on the 14th September, 1329, he lost a slice of territory on his North Eastern frontier, in Asiatic Turkey. By the capture of Algiers on the 5th July, 1830, he lost whatever title he possessed to that city and country. Within the present year, Egypt, with its three or four millions of inhabitants has asserted its independence. More than this it has commenced a war of conquest in the Asiatic dominions of the Sultan, (a portion of Africa contending with a portions of Europe for the posession of a portion of Asia,) and has gained posession of Acre, a fortress of immense strength, which Bonaparte in vain besieged in 1799, and before which, in 1191, 300,000 crusaders are said to have been slain With this powerful footing in Asiatic Turkey, and possessing a fleet of 3 heavy ships of the line, 7 frigates, and a number of corvettes, the Egyptians, with the celebrated Ibrahim at their head will give the Sultan no little trouble, and it will not be strange if they strip him of the greater part of his Asiatic posessions.

Fiery Serpents. The India Gazette of December 23d, contains the following singular paragraph:—

The following is an extract of a letter dated Bassorah, the 24th of August, 1831, and received in Calcutta by an Armenian gentleman:—"Almost every country in these regions of the globe has been visited by a dreadful visitation of Providence. You must have been, long before this, informed of the many calamities that have befallen the devoted city of Bagdad, and the places adjacent to it. News has also been received from Hanadan, or the ancient Ecbatana, of the occurrence of another natural calamity in that place. The city is described to be literally infested with a species of fiery serpents, the bite of which is followed by immediate madness, which in the course of a very short time, terminates in the death of the sufferer. The streets of the town are said to be choked with dead bodies, which are fed upon by dogs and jackals! The inhabitants are seized with consternation and trepidation, not knowing where to fly from the anger of the Almighty."

MARRIAGES.

In this city, Mr Daniel Bates to Miss Philinda G. daughter of the late Joel Prouty, Esq.; Capt. Aaron W. Call, of Salem, to Miss Emeline P. Sprague; Mr Amos Whitten to Miss Hannah Stephens.

By Rev. Mr Greenwood, Gilbert Stuart Newton, Esq. of London, to Miss Sally Williams Sullivan, daughter of Hon. William Sullivan.

By Rev. Mr Motte, Mr Job Kent to Miss Mary Ann Gray.

By Rev. Dr Lowell, Mr William J. Slade to Miss Mary Ann Gerry.

In South Boston, on Sunday evening, by Rev. Mr Capen, Mr Benjamin Woodworth to Miss Emeline Damon

In Lynn, Mr Henry W. Alley to Miss Elizabeth Lewis.

In Walpole, by Rev. Mr Storer, Mr C. S. Tubbs to Miss Emeline Pond.

In Salem, by Rev. Mr Thompson, Mr Reuben F. Sanborn, to Miss Jane L. daughter of Mr James Kinsley.

In Lowell, Mr Robert Thompson to Miss Jane Baker; Mr Bradstreet Plummer to Miss Martha D. Waldron.

In Newburyport, Mr J. W. C. Pike to Miss Sarah A. Mitchell.

In New Bedford, Mr John Johnson to Miss Deborah Ann Cushing.

In Yarmouth, Mr Rowland S. Hallett to Miss Abigail B. Crowell.

In Northampton, Mr Hophni Searl to Miss Laura Boleyn.

DEATHS.

In this city, Mrs Sarah Brimmer, aged 73, relict of Martin Brimmer; Mrs Susannah Gore, 76; Mr Robert B. Wilkins, 77; Mr George Steptoe, 45.

In Charlestown, Mr Benj. Frothingham, aged 56.

In Cambridge, Mr Philip Bullen, of Farmington, Me. aged 30.

In Cambridgeport, Mr Alexander Small, of this city, aged 63; Mr Obadiah Osborn, of Sudbury, 60.

In Weston, Mr Nathaniel Hodges, aged 55.

In Marblehead, Mr John Vickery, aged 80.

In Windsor, Vt. Mr Israel Aiken, a revolutionary pensioner, aged 72.

In Clinton, Mich. Mr Stephen Chandler, aged 61, formerly of Northampton.

In Philadelphia, of cholera, Mrs Hannah, relict of the late Major Timothy Fletcher, of Lancaster, Mass. aged 75.

On board steamboat Superior, opposite Erie, Pa. of cholera, Lieut. William W. Wells, of the Fourth Regiment of U. S. Artillery.

On the 22d June, at Stand, Eng. Mrs Taylor, in the 79th year of her age relict of Mr William Taylor, formerly Mrs Eaton, and daughter of the late Jonathan Williams, Esq. of this city. She is well remembered by many friends here, to whom her image will be affectionately recalled by the tidings of her death. She removed from this country in 1804, and found a new home in the pleasant village of Stand; where in the faithful discharge of domestic and social duties, she lived beloved and respected by the large family which adopted her, and by the neighborhood, to whose happiness and improvement she contributed. She was attached to the society of Unitarian Dissenters in that place, and greatly interested in whatever pertained to its prosperity. In this connection her loss will be particularly felt. Her death was occasioned by a severe and distressing disease, which she bore with fortitude and Christian resignation.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XV. of the New England Magazine, for September, 1832.

CONTENTS.

Original Papers.—Europe; Paul Knapp,—or the Life of a Yankee; Domestic Manners of the French; Common Schools; My Books; Torquemada, a Tale of the Peninsular War; Fragments of New-England Eclogues; The White Sulphur Springs; Green Peas, and other Matters; Nancy Gale; Blue-Deviled Retrospection; Harvard College, Forty Years Ago; A Leaf from an old Almanack; Virtue's Ghost.

Monthly Record. *Politics and Statistics.*—United States, South Carolina, Georgia, Illinois.

Literary Notices,—Remarks made on a Tour to Prairie du Chien, and thence to Washington city, in 1829. By Caleb Atwater. Biographical Memoir of the late Commodore Barney. Edited by Mary Barney. The Literary Remains of John G. C. Brainard, with a Sketch of his Life, By J. G. Whittier. The Etymological Encyclopedia of Technical Words and Phrases, used in the Arts and Sciences, &c. By D. J. Browne. A Discourse delivered in the Church in Brattle Square, on the day of Fasting, on account of the Cholera. By Professor John G. Palfrey. A Sermon preached in the Twelfth Congregational Church, Boston, on the day of Fasting, &c. By Rev. Samuel Barrett. Tract on Comets, translated from the French of M. Arago. By John Farrar.

Universities and Colleges.

Miscellanies.—Statue of Washington, Presbyterian Church, Trade in the West, Revolution Relics.

Obituary Notices.

Our File.

Sep. 1.

NEW BOOKS IN PRESS.

L. C. BOWLES, No 362 Washington Street, has in press, and will shortly publish, "Brooke and Brooke-Farm;" "Demerara;" "Ella of Garveloch;" "Weal and Woe, in Garveloch;" Tales by Harriet Martineau, being Nos. 3, 4, 5, and 6, of 'Illustrations of Political Economy.

Also, "Stories about Boston," by Robin Carver, with numerous engravings on wood. This work is to be published in a neat style, and ornamented with engravings illustrative of public events, buildings and monuments of the city. It is intended for children, and is well adapted for the use of Schools. It contains an historical account of the city, from its settlement to the present year, with interesting anecdotes of public men, revolutionary tales, and a full geographical sketch. Sept. 1.

TRACT No. 63, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 63, of the first series of the American Unitarian Association, for August, entitled "The Christian Change, described by the Apostle Peter." By Convers Francis. Price 3 cents.

Sept. 1. GRAY & BOWEN.

DIAPERS AND CRASH.

5 bales of Russia Diapers, 12s 9d per piece.
10 " " Crash, 6 1-4 cts. pr. yd.
2 " " Linen, an excellent article for wiping glasses. 12 1-2 cts, pr. yd.

Just received and for sale by ELIAB STONE BREWER, 414 Washington street, South End. Sept. 1.

CHEERING VIEWS OF MAN AND PROVIDENCE.

Just published and for sale by L. C. BOWLES, 362 Waghington street, "Cheering Views of Man and Providence, drawn from a consideration of the Origin, Uses, and Remedies of Evil." By Warren Burton. Sept. 1.

LIBERAL PREACHER,

For September, 1832.

This day published at the *Christian Register Office*, No. 3 School Street, "The Liberal Preacher, for September, 1832.—New Series, Vol. II. No. 9, Containing a Sermon by Rev. Joseph Field, of Weston. *Subject,*—"Causes of Religious Indifference." Sept. 1.

CHRISTIAN MONITOR—NEW SERIES.

Just published by S. G. SIMPKINS, 79 Court Street, corner of Brattle Street, the "Christian Monitor,"—*New Series*, Vol. I.

CONTENTS.

The Nature and Design of a Christian Church; Christian Fellowship; A Discourse before the Society for promoting Christian Knowledge, Piety and Charity; Youth invited to the Lords Supper; What is meant by joining the Church; The advantage of Religious Resolutions and Vows; An Affectionate Invitation to the Communion; The Perpetuity of the Lords Supper. Aug. 28.

SUMMER GOODS AT REDUCED PRICES.

The Subscriber offers for sale at his Wholesale and Retail Store, the remainder of his *Summer stock* of Goods, which were purchased at *auction*, and will be sold at very *reduced prices.*

Super. 4-4 French high col'd muslins, at	2s 6d
do. " English " " "	1s 6d
do. " " buff and blue,	1s.
do. 3-4 Lowell and Swiss,	12 1-2
3-4 white Dimity,	12 1-2
4-4 superior French Prints,	1s 6d
" " London "	1s 6d
4-4 and 6-4 plain Swiss Muslin, from	1s to 2s 6d
" figured " "	2s to 3s 9d

Cotton Cambries and Cambric Muslins.

Also received, per Ship Dover.

1200 doz. of Chaps best spool cotton, warranted 200 yds. at	each 4 cts.
2000 doz. black spool cotton,	1 cent
2000 " cotton tapes,	1
1000 " linen "	2
2000 ps. black silk braid, at	6d
1000 doz. boxes cotton, at	6 1-4
1 case bundle hdkfs. at	12 1-2
Fancy hdkfs. from 6 1-4 cts. to	$ 1
7-4 Orleans shawls, at	$ 1
Barrage scarfs, large size,	$ 1
Gauze " " "	2s to $ 1
White gauze Veils, from	1s 6d to 4s 6d
Black " "	do. do.
Green barrage "	do. do.
Black crape "	do. do.
" bobbinet lace Veils, at	$2 50
" blange,	3s 9d
" and colored barrage, superior quality,	1s 6d
" " crapes,	1s 6d
Wide gauze ribbons,	6 1-4
Narrow " "	3 cts.
Wrought muslin capes, from	6d to 3s
50 dozen black purses, clasped,	6 1-4
Red merino shawls, from	$3 to $7
4-4 Bengal striped ginghams,	12 1-2
4-4 French extracted ginghams, damaged,	12 1-2

ELIAB STONE BREWER,
No. 414 Washington street.

THE SCRIPTURAL INTERPRETER.

Just published by L. C. BOWLES, No. 362 Washington Street, *The Scriptural Interpreter*, Vol III. No. 1, for July, 1832.

CONTENTS.

Difficulties of Scriptural Interpretation; On the Destruction of the Canaanites by the Children of Israel; The Natural Effect of the Situation of the Writers of the New Testament on their Writings; Notes on the Epistles—Ephes. ii. 8,—Ephes. iii. 9; The Various Readings of the New Testament; Translation and Exposition—Matt. ix. 1—17. Aug. 25.

PROF. PALFREYS' SERMON

SECOND EDITION.

Just published by GRAY & BOWEN—A "Discourse delivered at the Church in Brattle-square, Boston, August 6th, 1832, the day appointed for Fasting and Prayer in Massachusetts, on account of the approach of Cholera. By J. G. Palfrey, A. M. Professor of Biblical Literature in Harvard University." Published by request. Aug. 25.

ESSAY ON DEMONIACS.

Just published, and for sale at this Office, and at L. C. BOWLES's bookstore, 362 Washington street, "An Essay on the demoniacs of the New Testament." 50 pp. 12mo.

This essay was prepared for the Scriptural Interpreter, in the last number of which it was printed. It is published in a separate form under the belief that some persons besides the subscribers to that work may be gratified with a brief and impartial view of a question, on which more has been loosely said than carefully written in this country. E. S. G.

Aug. 18.

CHRISTIAN PIONEER, FOR JULY.

Just received by L. C. BOWLES, 362 Washington street.

CONTENTS.

On the Moral Constitution and History of Man, Chap. VII; Dr Chalmers' Illustrations of Theology, No. 1; Remarks on Paine's 'Age of Reason,' in a series of Letters addressed to the Readers of the Christian Pioneer, Letter 3; Knowledge the herald of Christian Unitarianism, and Christian Unitarianism the harbinger of universal intelligence, peace, and benevolence. *Review.*—Illustrations of Political Economy, No. 4;—Demerara, a Tale, by Harriet Martineau. *Intelligence.*—Unitarian Village Missionary Society; Annual Meeting of Christian Tract Society; Scottish Unitarian Christian Association. Aug. 25.

PRAYER FOR THE SICK.

This day published by L. C. BOWLES, 362 Washington street, "A Sermon preached at King's Chapel, Boston, on Thursday, August 9, 1832, being the Fast Day appointed by the Governor of Massachusetts, on account of the appearance of the Cholera in the United States. By F. W. P. Greenwood, Junior minister of King's Chapel." Published by request. Aug. 18.

MR BARRETT'S FAST SERMON.

Just published, and for sale at this office, Mr Barrett's Fast Sermon in reference to the Cholera.

Aug. 18.

MORMONISM.

The pamphlet on Mormonism, referred to in a communication in this day's Register, is for sale at this office, and by B. B, MUZZEY, No 27 Cornhill.

Aug. 18.

SELECTED POETRY.

[From the New Bedford Gazette.]

MEMORIES.

My home!—my long-loved, long-lost home!—
"Mournful, yet pleasant" art thou now to me!
I'll sit me down beneath this tree awhile,
And yield my spirit up to memory.

Hours of my youth!—ye pleasant dreams!
I woo you back again;
For I have wandered by the streams
I loved so dearly then—
When every thought was glad and new,
And my young heart was happy too.

Ye joyous hours!--ye joyous hours!
Why did ye flee away,
With all your wealth of spring-tide flowers.—
Ah! why could ye not stay?—
Why did your beauties only bloom,
Within the shadow of the tomb?

The roof-tree waves as proudly now—
The streams go leaping by—
But shades are gathering on my brow,
And tears within mine eye,—
For all the friends who were most dear,
Alas! no longer sojourn here!

Mother! dear mother! can it be
That thou no longer art?—
These scenes beloved, all speak of thee,
And thus beguile my heart;
I live the days of childhood o'er,
I meet thee as I met of yore.

I feel thy touch upon my brow,
Thy tears upon my cheek,—
My arms are clinging round thee now
With to much love to speak—
I hear thy gentle voice in prayer—
How strong these dear illusions are!

I cannot think thy bed is made
Beneath the far-off willow—
I cannot think thy head is laid
On its last, lonely pillow!
But oh! full many a weary day,
Hath past since thou wer't call'd away!

Mother! e'en now thy lessons come to me,
Softened yet not impaired—and I look back
O'er the long vista of the gloomy path
And revel in the luxury of thought,
When thy dear image will be visible;
And oft I wonder I could ever live
When thou no longer art. But I have lived
To know and feel the heart-congealing truth
That *Earth has no affection parallel*
With a fond mother's deep, unswerving love.

In all the little sorrows of my dreams,
Thy bosom is my sanctuary still;
But when I triumph,—then I miss thy smile,—
Its fond approval was the best reward
Which my ambition ever sought or won.
Mother! could I but meet thy smile *once more*,
I would not then from my allotment shrink.
The memory of thy virtues e'er will be
Winning me upward like a gentle star;
And may I live but as *thy daughter* ought,
I ask no higher path,—no greater praise.

LA SOLITAIRE.

MISCELLANEOUS.

FIELD PREACHING.

In the extracts we gave last week from Miss Martineau's "Hill and Valley," a singular personage was introduced, by the name of Paul, of whom our readers may perhaps be pleased to hear something further. What we now give is from the 5th chapter. It is the substance of a conversation of Armstrong and Mr Wallace with Paul, whom they unexpectedly met with a company of Ranters on the hill side, whose Sunday service they had the curiosity to attend. They found about a thousand people seated in ranks on the grass, in a recess between two hills. The service was soon commenced, by a person who explained that though he had hitherto acted only a humble part in the offices of the day, he had been induced, by the illness of the usual preacher, to take upon him that office, rather than dismiss them without their accustomed worship.

'This person,' whispered Armstrong to Mr Wallace, 'is more fit to preach than many a trained clergyman, if I may judge by what I have heard. He generally acts only as clerk; but I once heard an address from him, which makes me very glad of an opportunity of hearing him again.'

Mr Wallace was in too much astonishment to reply, for this man was Paul.

This remarkable fact being once established, nothing very surprising followed; for Mr Wallace knew enough of Paul to suppose that his service would be, as it proved, very good.

Mr Wallace watched what Paul would do when the service was over and the people were dispersing. He took not the slightest notice of anybody by word or sign, but stood leaning against a tree with his arms folded, following the groups with his eye as they parted off among the hills. As the last of them disappeared, Mr Wallace and his companion approached the preacher and thanked him for his service, and asked if he was about to proceed homewards. He was, and they took the same path in company.

'You speak so seldom,' said Mr Wallace to Paul, 'that I suppose you think a great deal; and the society we live in gives a reflective man much to think about.'

'Indeed it does,' replied Paul. 'We speak of society as one thing, and regard men in the mass; but what a variety of interests there is among them! Scarcely any two find their chief satisfaction in the same pursuit; and it is this which makes it so difficult to get at the hearts of men.—We should each have a sermon to ourselves, and one every day of the week, if preaching is to balance its power against the other powers which act upon us. There is Jones, my host; he is always thinking about establishing his sons well in the world; that is his chief interest. As for his wife, she is taken up with making her husband comfortable and cherishing her babies?'

'What sort of a sermon would you preach to them?'

'I could only tell them what they feel already—that the pure in heart are blessed.—If any pursuits are pure, theirs are; and if any people are blessed, they are this day, with their good, promising children about them, and love and comfort within their door. Then there are their neighbors, the Davisons; their pleasures are of a very different kind,—a glass of spirits each at the end of the day, and a debauch at the fair as often as they can get there. I would preach a very short sermon to them. I would send them trooping, bag and baggage, instead of letting them corrupt the morals and laugh at the sobriety of their neighbors, and waste the capital which they ought to employ for the good of society. The money they lay out in gin and gaming would stock a shop.'

'And what sort of a sermon would you preach to me, Paul?' asked Armstrong; 'and what is my chief interest?'

'Your chief interest is yourself, and therefore my sermon would be a pretty severe one,' answered Paul. 'But it is a harmless, good-natured self, so I would make allowance.—But I can't forgive your great sin against society.'

'You mean my living by myself.'

'Live where you please: but how do you justify it to yourself to share the benefits of society when you do nothing in return? You enjoy the fruits of the labor and capital of others,—you drink your tea from the East Indies and your coffee from the West; you read your newspaper, which is the production of a hundred brains and pair of hands; you—'

'But I pay for all I use.'

'You do, because you could have nothing without; but not a single service do you render to society that you could avoid, while the means are hourly within your reach. Every man in society ought to belong to one class of producers or the other, or to stimulate production by useful though unproductive labor. You are not like the laborer who adds to his employer's capital, nor yet like the capitalist, who, assisted by the laborer, increases the resources of society; nor yet like the professional man, who, by improving the social state, opens new demands for the comforts and pleasures of life. You would be a better citizen if you were a surgeon in the next town, or a partner in this concern, or the humblest laborer about the works.'

'You would preach to me from the parable of the talents, I suppose?'

'Exactly so. You understand your own case, I see. I should tell you that the unprofitable servant might be a man of very fine tastes. He might be a star-gazer, or a musician, or a politician, or particularly fond of gardening; but he would still be an unprofitable servant while he hid the money committed to him. It matters little whether it was in a napkin under the ground or in a chest under the bed.'

Mr Wallace seeing that Armstrong looked troubled, asked Paul how he would set about lecturing *him*.

'I have less fault to find with you than with most people,' replied Paul, who put such perfect good-humor into his manner that it was almost impossible to be offended with his freedom. 'Your chief interest is,—what it ought to be,—your lady: and next to her, the prosperity of the people about you.—This latter you understand well, and manage wisely.'

'And not the former?'

'I think you will wish, some time or other, that rather less of your expenditure had been of the unproductive kind. I know you are too much of a man of principle to spend the whole income of a fluctuating capital in an unproductive manner: but I should like to see fewer ponies and grooms and lady's maids, and furs, and cachemires, and similar luxuries.'

'Surely,' said Mr Wallace, 'when my income is the fruit of my own capital, and my own exertions in employing it, I may fairly indulge my wife and myself in a few luxuries which I can well afford.'

'Very fairly. The only question is, to what extent. If you think it probable that you will continue to enrich society by the accumulation of your capital in any proportion whatever, you are justified in laying out the rest of your income as you and your lady please. But if less prosperous days should come, and you must employ more capital for a less return, your lady may find it a harder thing to walk than if she had never had a carriage, and to dress her own hair than if she had kept her hand in all this time.'

Mr Wallace could not help smiling at Paul's business-like way of speaking of a lady's toilet. Paul saw that he gave no offence, and went on.

'Mr Bernard's family seem to me to have found the right medium. The lads show, by the way they set about learning their business, that they have been used to put their souls into their pursuits; and the young ladies and Mrs Sydney were out on foot every day during the winter in their cloth cloaks and stout shoes, and they seldom went back without carrying a blessing with them. Not that they gave alms. Nobody here wants any, thank Heaven! and if any one did, Mrs Sydney knows there is no real kindness in giving away money as alms. But they attached the people to them, and put them in the way of managing better, and helped to keep up good-will among neighbors, and incited many an one to industry by proper encouragement. These are the personal services the rich are called upon to render; and to this Mr Bernard adds an expenditure which can never be repented of. I was in his drawing-room once, and I saw at a glance the nature of his luxuries.'

'What did you see.'

'Everything that was useful and comfortable in the way of furniture, and all that was handsome and genteel in the dress of the ladies. But I was more struck with the books, and the globes, and the musical instruments, and the pictures.'

'Then you do not object to all luxuries?'

'O dear, no. Whatever helps to inform the mind and to improve the taste is a proper object of pursuit to those who can afford it. It is a productive expenditure in a very high sense. Mr Bernard will, I hope, live to see a fine return for the money he spends on his library, in the talent and knowledge which his sons will employ in the service of society. And the accomplishments of his daughters will not only increase the domestic pleasures of all connected with them, but stimulate production, if you will have the whole matter before you. Harps and pianos are made up of labor and capital, as much as pig-iron.'

'What a romantic lover you would make!' said Mr Wallace, laughing. 'What a strange figure you would cut in high life, if you carried your method of reasoning into an exalted station!'

'If more men did so,' said Paul with a deep sigh; 'if, while the great are possessed of their grandeur, they thought as much of its sources as when they are stripped of it, there would be a more just gradation of ranks than there is; there would be no starving paupers on the steps of a palace; there would be no excess in the highest, or riot in the lowest classes of society. The worst faults of the extremes of society would be done away, if those extremes were brought nearer together. If the rich were more thoughtful and the poor more clear-sighted, both might be surrounded by the luxuries most proper for them: the great man might have, unreproached, his assemblies of the learned and the gay, and the laborer might refresh himself with his newspaper or his flute, when the task of the day is over, while the rose and the jessamine bloom beside his cottage door.—And now,' continued Paul, while his companions remained silent, 'I have preached five sermons where I promised only one; so you will be glad if I wish you good day.'

'Stay,' said Mr Wallace, 'you must give us our turn. Do you think you need no admonishing?'

'I need it, and I have it. My lot is my best admonition.'

'I see no evil in your lot but what you inflict on yourself. Short rest and long toil, scanty food and warmth, solitude and care,—these are severe evils, but they are your own choice.'

'They are, and therefore they are not evils to me. They are means to the attainment of my great end, and that end is—wealth.'

His companions looked astonished at so barefaced a confession. 'What can you mean?' 'How do you justify it?' 'What, then, are the evils of your lot?' they asked, impatiently.

'One question at a time,' said Paul, quietly. 'I mean, that as all the good and all the evil of my life thus far have been connected with wealth, and as I am so made that I must have one great interest, it is natural that I should be passionately devoted to the pursuit of wealth. I mean that I am a miser.'

'And how do you justify yourself for being a miser? for I suppose, as you are not ashamed to own it, you think you can justify it.'

'I do not pretend to justify it, any more than the drunkard pretends to justify the vice he cannot deny. I do not even make the allowance for myself which you would make for me, if you knew all that I could tell.—My first choice of an object in life was bad. It was snatched from me, and I have chosen another equally bad. Heaven knows whether I shall be baffled here too, and whether I shall have strength enough to make another choice. Meantime, the misery of my lot is warning enough, if all warning were not in vain.—You ask what this misery is. Sleepless nights, when I lie cold and hungry and weary, fancying all the mischances that may happen to my earnings: incessant self-reproach when I think I have lost an opportunity of making profit; teazing thoughts of pounds, shillings, and pence, when I would now and then think of other things;—all these are evils, are they not? I cannot listen to a running stream, or sit watching the fieldfares in a clear winter day, or follow the sheep-track among the heath on a summer's evening, with the light heart I once had; for I always have the feeling that I am wasting my time, since these things can bring me no gold. If I think of prayer, my lips will say nothing but, 'Thou canst not serve both God and mammon.' Is not this an evil?—Could you preach me a better sermon than God speaks in his word and in the mountain breeze!'

There was a long silence; for Paul looked so deeply moved by his own self-reproaches that neither of his companions ventured to address him. At length he stopped as if he was about to leave them.

'Beware,' said he to Armstrong, 'of despising my hints about your way of life, because I have condemned my own. Remember that however much I injure myself, I serve society after a certain manner. Not by example, I own. In this, I can only be of use as a warning,—a humbling thought to a proud man. But I not only pay my way honestly, like you, but I am providing wealth for others. It benefits them already, for I put it out to use. It will benefit them again when I am dead. May it never more make any one so wretched as it makes me!'

'Are you a man,' said Mr Wallace solemnly, 'and do you yet submit to such bondage? I could not acknowledge such slavery for an hour. Break your habits of care, and enjoy the life a good God has given you. Think of the days when your father's smile was what you loved best, when your mother's voice was your sweetest music, when perhaps there were playmates beside you whom you loved more than you now love gold. Be a child again in heart while you are a man in understanding, and then you will be at ease without and at peace within.'

Paul made no reply, but turned away to hide the workings of his face, and with long strides crossed the ridge of the hill, and disappeared.

HEALTH.

The following excellent advice is from a late number of the Journal of Health, published at Philadelphia.

Maxims for the Season.

Keep yourself as cool as possible.—Although we are well aware, that by many, this direction will be treated with ridicule; yet it is one of the chief means for preserving health during the warm season. It does not imply that you are to live in an ice-house, or to seek for any artificial refrigerent, but simply to avoid all unnecessary excitement, whether moral or physical.

Let your clothing be light or loose.—At the same time that this maxim is adhered to, care must be taken, whenever any sudden reduction of temperature occurs, to adapt the clothing to this change; hence a warmer dress will be required early in the morning and late at night, than during the middle of the day.

When in a state of profuse perspiration, never throw off a portion of your clothing.—The best plan in such cases is to retire immediately within door, and change the damp clothes for others perfectly dry, the whole surface of the body being previously well rubbed with a towel. The same precaution is proper when you have been accidentally wet by a shower of rain.

Eat moderately of plain wholesome food. The system demands a much less amount of food in summer than in winter,—the sensation of hunger and emptiness should however be avoided; but let whatever aliment is taken, be plain, light, and easy of digestion. While the ordinary condiments in moderation, are not improper stimulating the stomach by food highly seasoned, is invariably injurious. It is not true that spices communicate tone to the digestive organs.

Fresh meat, in moderation, is to be preferred in warm weather to that which is salted, dried, or smoked. It is perfectly absurd to suppose, as some do, that the latter constitutes a more wholesome food in summer than fresh meat. On the contrary, salted, dried, and smoked meats are less nutritious, more stimulating, and less easy of digestion than fresh meat, consequently they have a greater tendency to excite and disturb the stomach.

Avoid all unripe, flatulent, and acid fruits, and such as are difficult of digestion.—A large number of the bowel complaints, fevers, and choleras, which occur in the warm season may be attributed to a neglect of this rule. Immoderately eating of any kind of fruit, it may be observed, is injurious to the stomach.

Drink nothing but water. The experience of the last fifteen years, in almost every climate, and at every season of the year, has shown incontestibly that the water drinker is far less liable to disease of every kind, and especially of the stomach and bowels, than he who makes use of either distilled or fermented liquors. The epidemic cholera, while it has consigned millions of the latter to the grave, has attacked but few who habitually refrain from the use of all intoxicating drink. During the warm sesason, and especially during the present summer and autumn, they who wish to avoid an attack of the cholera, will act wisely by taking water, toast-water, or an infusion of aromatic herbs, as their common drink.

Never drink large draughts of cold water, especially when in a state of profuse perspiration, or when exhausted by fatigue. Hydrant or river water that has stood a short time after it has been drawn, drank in moderation will never produce any inconvenience; and all should recollect, that a small quantity of water leisuerly swallowed, is far more effectual in allaying thirst, than large draughts hastily swallowed.

Rise early in the morning. By rising during the summer with the sun, we gain two or more hours, in the most pleasant part of the day, and when exercise and labor can be most advantageously pursued, while we avoid spending so much time exposed to the enervating influence of a warm bed and a confined atmosphere.

Never walk in the sun without an umbrella. The shade of an umbrella is a very great protection against the injury which is so liable to result from exposure to the direct rays of the sun. We have often thought that all mechanics who are obliged to labor in the open air, would be immense gainers in comfort and in heath, were they guarded in summer from the sun, by a shed of boards, or an awning. The additional trouble and expense of erecting such a screen would be amply repaid by its good effects.

If possible remain within doors during the middle of the day, from 12 to 3 o'clock. This maxim might be followed by a larger number of persons than would at first be supposed. Early rising, and a dimution of secular holydays, spent too often in dissipation, and in incurring diseases which cause the loss of many other days, would make up to the lower class of mechanics, who work in the open air, the time lost by leaving work during the time specified.

When fatigued or in a profuse perspiration, never lie down upon ground, or fall asleep in the open air. By such imprudence the body becomes more or less chilled, and diseases of a very dangerous character are often produced.

Keep the body strictly clean, by frequent bathing.—They who neglect this maxim, deprive themselves of a very powerful safeguard to health, and a source of real enjoyment.

Never use a cold bath when the body is in a state of exhaustion from fatigue or perspiration. Without entering into a consideration of all the rules to be observed in bathing, we think it important to urge upon our readers the foregoing precautions. Many persons, who would hesitate to wet their lips with cold water, plunge their bodies fearlessly into the river, or a cold bath, at a time when from the energies of the system becoming reduced, the most serious injury is to be apprehended from the chill which invariably results.

Never sleep in crowded apartments, nor with a draft of air blowing upon the bed. During sleep the system is more liable to suffer from morbific disease than when awake; hence the impure and confined air of a crowded chamber and the chill produced by a current of air, is far more deleterious in the night time than they would be during the day. We wish it to be understood, however, that while we deprecate in the strongest terms, the habit of sleeping exposed to a current of air, we at the same time insist upon the necessity of a free ventilation of the bed-chamber, which can readily be effected, particularly when the room is *sufficiently spacious*, and properly constructed, *without* any infringement of the maxim we have laid down.

THE SCRIPTURAL INTERPRETER.

"The object of this publication will be to afford to Sunday school Teachers and parents, and also to other Christians, facilities towards a right understanding and use of the Bible, particularly of the New Testament. It will contain translations of different passages, or whole books of the New Testament, with expositions and such critical and practical remarks as may be thought useful. It will also offer to the reader short essays on the scriptural writings, the manner in which they should be studied, the principles by which they should be interpreted, and the proper method of using them in the instruction of children."

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Aug. 18.

WHITE FLANNELS.

Just received, 5 bales White Flannels, consisting of
1 bale of patent Welsh do. of a superior quality, warranted not to shrink.
1 do. Wild's improved patent do. do.
1 do. do. English. 1 do. common quality.
1 do. American, cotton and wool.
Which will be sold at a small advance, by ELIAB STONE BREWER, No. 414 Washington street, (South End.)

Aug. 4.

LIBERAL PREACHER,

FOR AUGUST, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for August, 1832.—New Series, Vol. II. No. 8, Containing a Sermon by Rev. G. W. BURNAP, of Baltimore. *Subject*,—"The Life of the Soul."

Aug. 13.

UNITARIAN ADVOCATE,

FOR AUGUST, 1832

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 2, for August, 1832.

CONTENTS.

The Christian's View of the Pestilence; The Gospel Virtue of Temperance; An Apology for Unitarianism; Extravagant Doctrines; Salem Correspondence—Terms of Christian Communion.

Intelligence.—Annual Visitation of the Divinity School at Cambridge; Philanthropic Society of the Divinity School, Cambridge, Unitarian Ordination.

Aug. 10.

TRACT No. 62, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 61, of the first series of the American Unitarian Association, for August, entitled "The Gospel Exhibited in a Unitarian Minister's Preaching. By GEORGE R. NOYES." pp. 36. Price 5 cents.

Aug. 4. GRAY & BOWEN.

WHITMAN'S SERMONS.

For Sale at the Office of the Christian Register, "Village Sermons, Doctrinal and Practical. By BERNARD WHITMAN."

Aug 4.

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For Sale at the Christian Register Office, corner of Washington and School Streets, at a reduced price, a Treatise on "The Christian Doctrine of Regeneration, by I. H. T. Blanchard."

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